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October 1997

The Lion

A merely parochial publication of opinion for members only of St. Mark's Church, Denver, Colorado. The Christians were first called "Catholic" at Antioch. -Ignatius' Epistle to the Smyrnians.

Francis X. Weiser, *The Holyday Book*,
Harcourt, Brace and Company, New York,
1956.

"Many people celebrate the holydays and
know their names; but of their history,
meaning and origin they know
nothing... Truly, such ignorance
deserves to be blamed and ridiculed." -
St. John Chrysostom

All Saints • The Church of
Antioch kept a commemoration of
all holy martyrs on the first
Sunday after Pentecost. Saint
John Chrysostom, who served as
preacher at Antioch before he
became Patriarch of
Constantinople, delivered
annual sermons on the occasion
of this festival. They were
entitled "Praise of All the Holy Martyrs of the
Entire World." In the course of the succeeding
centuries the feast spread through the whole Eastern
Church and, by the seventh century, was everywhere
kept as a public holyday.

In the West the Feast of "All Holy Martyrs" was
introduced when Pope Boniface IV (615) was given
the ancient Roman temple of the Pantheon by
Emperor Phocas (610) and dedicated it as a church to
the Blessed Virgin Mary and all the martyrs. The date
of this dedication was May 13, and on this date the
feast was then annually held in Rome. Two hundred
years later Pope Gregory IV (844) transferred the
celebration to November 1. The reason for this
transfer is quite interesting, especially since some
scholars have claimed that the Church assigned All
Saints to November 1 in order to substitute a feast of
Christian significance for the pagan Germanic
celebrations of the demon cult at that time of the year.
Actually, the reason for the transfer was that the

many pilgrims who came to Rome for the "Feast of
the Pantheon" could be fed more easily after the harvest
than in the spring.

Meanwhile, the practice had spread of including in
this memorial not only all martyrs but the other saints
as well. Pope Gregory III (741) had already stated this
when he dedicated a chapel in Saint Peter's in honor
of Christ, Mary, and "all the apostles, martyrs,
confessors, and all the just and perfect servants of
God whose bodies rest throughout the whole world."

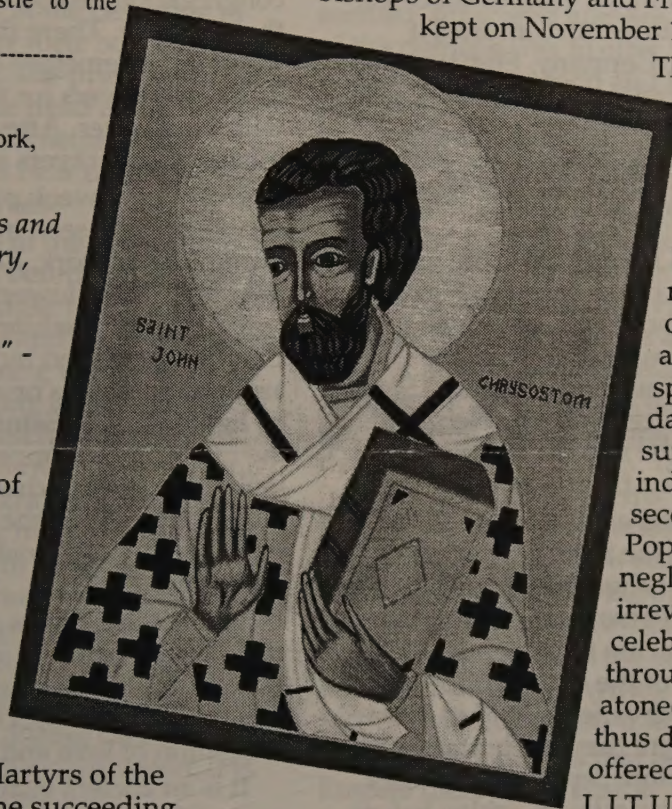
Upon the request of Pope Gregory IV, Emperor
Louis the Pious (840) introduced the Feast of All
Saints in his territories. With the consent of the
bishops of Germany and France he ordered it to be
kept on November 1 in the whole empire.

The purpose of the feast is
twofold. As the prayer
of the Mass states, "the
merits of all the saints
are venerated in common
by this one celebration,"
because a very large
number of martyrs and
other saints could not be
accorded the honor of a
special festival since the
days of the year would not
suffice for all these
individual celebrations. The
second purpose was given by
Pope Urban IV: Any
negligence, omission, and
irreverence committed in the
celebration of the saints' feasts
throughout the year is to be
atoned for by the faithful, and
thus due honor may still be
offered to these saints.

LITURGICAL PRAYER:

*Almighty and eternal God, who hast granted us to venerate
all Thy saints in one celebration: we beg Thee to bestow
upon us the desired abundance of Thy mercy on account of
this great number of intercessors.*

All Souls • The need and duty of prayer for the
departed souls has been acknowledged by the Church
at all times. It is recommended in the Scriptures of the
Old Testament (2 Macch. 12, 46), and found
expression not only in public and private prayers but
especially in the offering of the Holy Sacrifice for the
repose of souls. The customary dates for public
services of this kind were, and still are, the day of
death and burial, the seventh and thirtieth day after
death (Month's Mind Mass), and the anniversary.
Except for the funeral Mass, the actual observance of
these dates is not made obligatory by the Church but
left to the piety of relatives and friends of the
deceased.



The memorial feast of all departed ones in a common celebration was inaugurated by Abbot Saint Odilo of Cluny (1048). He issued a decree that all monasteries of the congregation of Cluny were annually to keep November 2 as a "day of all the departed ones" (*Omnium Defunctorum*). On November 1, after vespers, the bell should be tolled and afterward the Office of the Dead be recited; on the next day all priests had to say Mass for the repose of the souls.

This observance of the Benedictines of Cluny was soon adopted by other Benedictines, and by the Carthusians. Pope Sylvester II (1003) approved and recommended it. It was some time, though, before the secular clergy introduced it in the various dioceses. From the eleventh to the fourteenth centuries it gradually spread in France, Germany, England, and Spain, until finally, in the fourteenth century, Rome placed the day of the commemoration of all the faithful departed in the official books of the Western Church for November 2 (or November 3 if the second falls on a Sunday).

November 2 was chosen in order that the memory of all the "holy spirits" both of the saints in Heaven and of the departed souls should be celebrated on two successive days, and in this way to express the Christian belief in the "Communion of Saints." Since the Feast of All Saints had already been celebrated on November 1 for centuries, the memory of the departed souls was placed on the following day.

In the Greek Rite the commemoration of all the faithful departed is held on the Saturday before Sexagesima Sunday, and is called the "Saturday of the Souls" (*Psychosabbato*). The Armenians celebrate it on Easter Monday, with the solemn Office of the Dead. The Mass, however, is that of the Resurrection. An interesting and moving observance is held in the Syrian-Antiochene Rite where they celebrate on three separate days: on Friday before Septuagesima they commemorate all departed priests; on Friday before Sexagesima, all the faithful departed; and on Friday before Quinquagesima, "all those who died in strange places, away from their parents and friends."

Pope Benedict XV in 1915 allowed all priests to say three Masses on All Souls' Day. The Office of the Dead is recited by priests and religious communities. In many places the graves in the cemeteries are blessed on the eve or in the morning of All Souls' Day, and a solemn service is usually held in parish churches.

The liturgical color at all services on November 2 is black. The Masses are part of the group called "Requiem" Masses because they start with the words *Requiem aeternam dona eis* (Eternal rest grant unto them).

The sequence sung at the solemn Mass on All Souls' Day (and on other occasions) is the famous

poem *Dies Irae* (Day of Wrath) written by a thirteenth century Franciscan. It has been often ascribed to Thomas of Celano (1260), the friend and biographer of Francis of Assisi.

Traditional Observance • Numerous ancient customs associated with All Saints and All Souls have come down through the centuries and are still observed in many countries. Some are of a strictly religious nature, such as the custom of decorating the graves and praying in the cemeteries. This practice is general in all Catholic countries both in Europe and America. On the afternoon of All Saints' Day or in the morning of All Souls the faithful visit each individual grave of relatives and friends. Sometimes the congregation, led by the priest, walks in procession to the cemetery. There they pray for all the holy souls in front of the cemetery chapel, then the priest recites the liturgical prayers for the dead and blesses the graves with holy water. Afterward the families separate to offer private prayers at the graves of their loved ones.

During the week preceding All Saints crowds of people may be seen in the cemeteries, usually in the evening after work, decorating the graves of their dear ones with flowers, tending the lawn, and spreading fresh white gravel around the tombs. Candles, protected by little glass lanterns, are placed around the graves or at the foot of the tombstones, to be lighted on All Saints' eve and left burning through the night. It is an impressive, unforgettable sight to look upon the hundreds and often thousands of lights quietly burning in the darkness and dreary solitude of a cemetery. People call them "lights of the holy souls" (*Seelenlichter*).

To visit the graves of dear ones on All Souls is considered a duty of such import that many people in Europe will travel from a great distance to their home towns on All Saints' Day in order to perform this obligation of love and piety.

It is an ancient custom in Catholic sections of central Europe to ring the church bells at the approach of dusk on All Saints' Day, to remind the people to pray for the departed souls. When the pealing of these bells is heard, the families gather in one room of their home, extinguish all other lights save the blessed candle (kept from Candlemas Day) which is put on the table. Kneeling around it, they say the rosary for the holy souls. On this occasion, as on all others throughout the year, the boys and men lead the prayer by reciting the first part of the "Hail Mary" while the women respond with the second part: *Hail, Mary, full of grace, the Lord is with thee, blessed art thou among women, and blessed is the fruit of thy womb, Jesus.*

Holy Mary, Mother of God, pray for us sinners, now, and at the hour of our death. Amen.

In the rural sections of Brittany four men alternate in tolling the church bell for an hour on All Saints'

Day after dark. Four other men go from farm to farm during the night, ringing hand bells and chanting in each place: "Christians awake, pray to God for the souls of the dead, and say the Pater and Ave for them." From the house comes the reply "Amen" as the people rise for prayer.

In most countries of South America All Souls' Day is a public holiday. In Brazil people flock by the thousands to the cemeteries all morning, light candles and kneel at the graves in prayer. The deep silence of so many persons in the crowded cemetery deeply impresses the stranger. In Puerto Rico, people will walk for miles to the graves of their loved ones. The women often carry vases of flowers and water, for they know they can get no water at the cemetery to keep the flowers fresh. They wear their best clothes as they trudge along in the hot sun. The priest visits each grave and says the prayers for the dead as the mourners walk along with him. Sometimes the ceremony lasts for hours and it is near midnight when the tired pastor visits the last graves.

Among the native population in the Philippines, a novena is held for the holy souls before November 2. In places where the cemetery is close to the town, candles are brought to be burned at the tombs and prayers are said every night. During these nine days the people also prepare their family tombs for the great "Feast of the Souls." Tomb niches and crosses are repainted, hedges trimmed, flowers planted, and all weeds are removed from the graves. On the evening of All Saints' Day young men go from door to door asking for gifts in the form of cookies, candy, pastry, and sing a traditional verse in which they represent holy souls on their way to Heaven:

Kung kami po'y lilimusan Dali dali ninyong bigyan Baka kami'y masarhan Sa pinto ng kalanginan.

If you will give us friendly alms, Please do not make us wait; We want to enter Heaven's door Before it is too late.

In Poland, and in Polish churches of the United States, the faithful bring to their parish priest on All Souls' Day paper sheets with black borders called *Wypominki* (Naming) on which are written the names of their beloved dead. During the evening devotions in November, and on Sundays, the names are read from the pulpit and prayers are offered for the repose of the souls.

Halloween • Unlike the familiar observance of All Souls, *Halloween traditions have never been connected with Christian religious celebrations* of any kind. Although the name is taken from a great Christian feast (Allhallows' Eve), it has nothing in common with the feast of All Saints and is, instead, a tradition of preChristian times that has retained its original character in form and meaning.

Halloween customs are traced back to the ancient Druids. This is attested to by the fact that they are still

observed only in those sections of Europe where the population is wholly or partly of Celtic stock. In ancient times around November 1 the burning of fires marked the beginning of winter. Such Halloween fires are kindled in many places even now, especially in Wales and Scotland.

Another, and more important, tradition is the Druidic belief that during the night of November 1 demons, witches, and evil spirits roamed the earth in wild and furious gambols of joy to greet the arrival of "their season"—the long nights and early dark of the winter months. They had their fun with the poor mortals that night, frightening, harming them, and playing all kinds of mean tricks. The only way, it seemed, for scared humans to escape the persecution of the demons was to offer them things they liked, especially dainty food and sweets. Or, in order to escape the fury of these horrible creatures, a human could disguise himself as one of them and join in their roaming. In this way they would take him for one of their own and he would not be bothered. That is what people did in ancient times, and it is in this very form the custom has come down to us, practically unaltered, as our familiar Halloween celebration: the horrible masks of demons and witches, the disguise in strange and unusual gowns, the ghost figures, the frightening gestures and words, the roaming through the streets at night, the pranks played, and finally the threatening demand of a "trick or treat." The pumpkin "ghosts" or jack-o'-lanterns with a burning candle inside may well be a combination of the demon element and the Halloween fire. These pumpkins are found all over central Europe at Halloween, in France, southern Germany, Austria, Switzerland, and the Slavic countries. So is the custom of masquerading and "trick or treat" rhymes, at least in the rural sections where ancient traditions are still observed.

In those countries that once belonged to the Roman Empire there is the custom of eating or giving away fruit, especially apples, on Halloween. It spread to neighboring countries: to Ireland and Scotland from Britain, and to the Slavic countries from Austria. It is probably based upon a celebration of the Roman goddess Pomona to whom gardens and orchards were dedicated. Since the annual feast of Pomona was held on November 1, the relics of that observance became part of our Halloween celebration, for instance the familiar tradition of "ducking" for apples.

ALL SAINTS will be observed at St. Mark's with Mass at 9:00 am on Saturday, November 1, and on the Sunday within the Octave (November 2).

ALL SOULS will be observed with Mass at 12:10 noon and at 7:00 pm on Monday, November 3rd.

Please bring the Names of those you would have remembered at the Altar. You may print them on a 3x5 card or any convenient slip of paper.

Orthodox England, a quarterly journal, is available at St. Mark's Bookstore for \$3.00 and you may subscribe from the English source for \$15/year. This might make a nice gift for any friend who has an interest in things English and things good and true (in the 5th - 11 th centuries these all came together). At least you can be sure no one at the Office will have read it before you. A gift for the person who has all the usual tiresome things and would appreciate something entirely different at a fraction of the cost of a Packard Car or passage on the QE II.

ORTHODOX ENGLAND

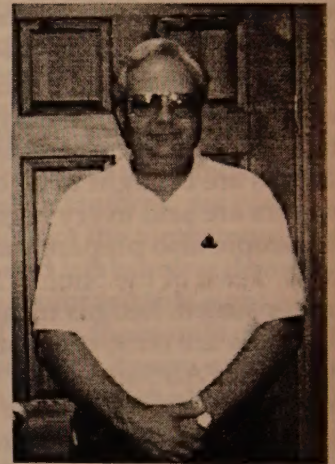
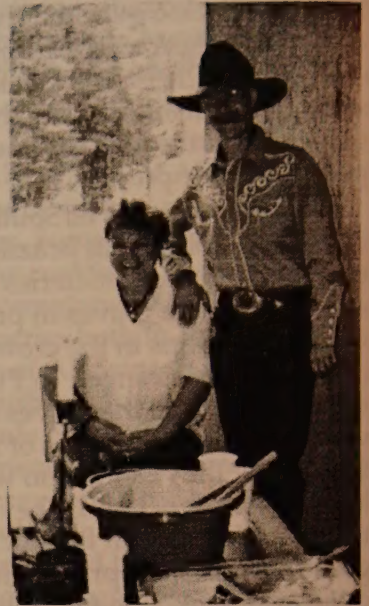
A QUARTERLY JOURNAL OF
ENGLISH ORTHODOX READING

In this issue:

THE VENERABLE BEDE:
ON THE HOLY IMAGES
THE LIFE OF ST FELIX,
APOSTLE OF EAST ANGLIA
THE LIGHT FROM THE EAST:
ENGLAND'S LOST PATRON SAINT
WHY DOES THE CHURCH YEAR
BEGIN IN SEPTEMBER?
AND MUCH MORE...

VOL 1, NUMBER 1
SEPTEMBER 1997

Deacon Vladimir & Mat. Elizabeth at the Davis ranch on retreat. Margaret and Jack Davis III served a wonderful lunch, conversation, and recreation for us all. Thank you, friends.



Chuck Patterson, a pious scholar in our Tuesday FAITH Class, was recently Chrismated and made a communicant member of the Holy Catholic Orthodox Church, as were Barbara and Wynne

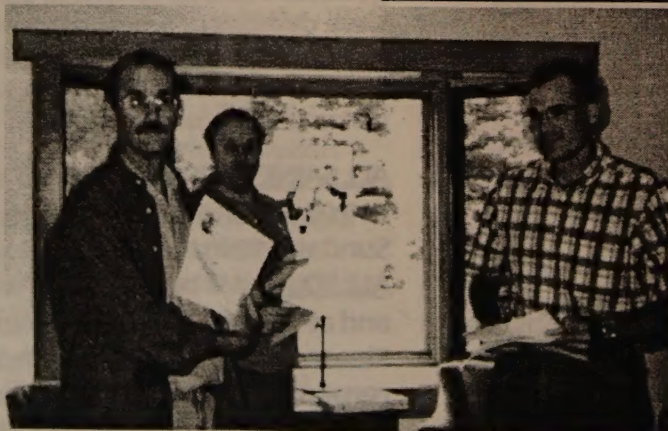


His Grace Bishop Basil with the newly ordained Subdeacon RK Tikhon, Fr. John, & Deacon Vladimir. Next day we retreated at Glen Eyrie.



Subdeacon Tikhon, wife Ann and daughter >>>> Katherine and son Robert Thomas. Katherine is a dedicated and generous fan of Mother Elizabeth and our Monastic friends.

Jr Warden Richard Murray, Sr Warden Ron Lickteig & Vestry Secretary Stephen Greenlee at the Vestry Retreat, thanks to Jack and Margaret Davis.



Andrew Smith, who are also pious scholars at the Tuesday Synod. Welcome home!

OCTOBER 1997

Sun

Mon

Tue

Wed

Thu

Fri

Sat

St Mark's Parish celebrate 6 years in Orthodoxy this month, 9 years in the Vine Street church, and 5 years of Fr. John as Western Rite Dean. Progress in our Region has slowed as the Continental drift has separated us from mainland New Jersey.

5 7:30 AM Matins 8:00 AM Mass 10:00 AM Mass 4:00 PM Evensong XV Trinity / XVI Pentecost	6 <i>feria</i>	7 7:00 PM Understanding the Orthodox FAITH class Osyth of Chich, Martyr	8 12:10 PM Mass S. John Chrysostom Homiletics Conference St. Remigius, BC	9 9:00 AM Mass 7:00 PM Evensong Holy Guardian Angels	10 9:00 AM Mass St. Paulinus of York, BC	11 9:00 AM Mass 5:30 PM Evensong Ethelburgh, Abbess of Barking
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The Rector's class continues on Sundays at 9:10 am as do Church School classes for all ages.

12 7:30 AM Matins 8:00 AM Mass 10:00 AM Mass 4:00 PM Evensong	13 7:00 PM Vestry St. Edward the Confessor	14 7:00 PM Understanding the Orthodox FAITH class	15 12:10 PM Mass Our Lady of Walsingham	16 St. Gall, Ab	17 Ethelbert and Ailred, Martyrs Vigil of St. Luke	18 5:30 PM Evensong St. Luke, Evangelist
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Fr. John is serving St. Columba Mission today. Please greet Nathan who will describe his teaching mission in Albania.

There will be no Mass on Thurs, Fri, Saturday this week as Fr. John will be in Kansas.

19 7:30 AM Matins 8:00 AM Mass 10:00 AM Mass 4:00 PM Evensong XVII Trinity / XVIII Pentecost Observe St. Luke, Evangelist	20 Acca, Bishop of Hexham	21 7:00 PM Understanding the Orthodox FAITH class St. Hilarion, Ab	22 12:10 PM Mass Ss. Ursula & Com. VM	23 9:00 AM Mass 7:00 PM Evensong Ethelfleda, Abbess of Romsey	24 9:00 AM Mass St. Raphael, Archangel	25 9:00 AM Mass 5:30 PM Evensong Ss. Crysanthus & Daria, Mm
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26 7:30 AM Matins 8:00 AM Mass 10:00 AM Mass 4:00 PM Evensong Christ the King G XVIII Trinity / XIX Pentecost	27 Cedd, Apostle of Essex	28 7:00 PM Understanding the Orthodox FAITH class	29 12:10 PM Mass <i>feria</i>	30 9:00 AM Mass 7:00 PM Evensong Ethelnoth the	31 9:00 AM Mass Vigil of All Saints	
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All Saints will be observed on Saturday, Nov 1 with Mass at 9 am and commemorated on Sunday. All Souls is kept on Monday, Nov 3 with Mass at 12:10 noon and 7 pm. See the Essay in the LION regarding these Holydays.

October Birthdays

KATHERINE ELIZ BROWN
10/01

TIMOTHY GOYETTE
10/01

VLADIMIR MCDONALD
10/03

ERENA W CAMPBELL
10/04

MARY ANN ARMSTRONG
10/06

SUSAN TRIPP
10/11

LAURA GRAHAM
10/13

PAM HOWLETT
10/15

CATHERINE ELIZABETH HERRELL
10/16

KAYLA MARIE GOYETTE
10/18

BRIAN GOYETTE
10/19

ABBIE ELIZABETH STOUT
10/20

MARY ALICE WESTERN
10/28

KAREN COLBERT
10/29

BETSY HUSEBY
10/29

The Church Women plan to meet on Sunday, November 2, 1997 at 11:30 pm to discuss program plans and to elect officers for the new year. Please plan to attend as the election is important.

St. Mark's Parish can really make some progress this year in restoring the appearance of the building and in making the building work better for our liturgical, social, and educational offerings. We hope the Church Women will help with these projects.

October and November are an excellent time to clean up dear old St.

Mark's. Let's clear out the debris from the flower beds, rake up the leaves, paint some rooms, and otherwise get the place decent before we button it up for the winter months. Volunteers, men, women, and children, are welcome anytime you can come by and do some pious work.

The November LION will need to go to press in about three weeks. Please have articles, reviews, ideas, photographs, in by October 30.

Patrology by Johannes Quasten, Christian Classics, Allen, TX, 1950. 4 volumes. (Patriarch Ignatius IV of Antioch is 179th successor of St. Peter on the throne of Antioch)

IGNATIUS OF ANTIOCH

Ignatius, second bishop of Antioch, an inimitable personality, was sentenced during Trajan's reign (98-117) to be devoured by wild beasts. He was ordered from Syria to Rome to suffer his martyrdom. On the way to the Eternal City he composed seven Epistles—the only memorial bequeathed to us of his extensive labors. Of these, five were addressed to the Christian communities of Ephesus, Magnesia, Tralles, Philadelphia and Smyrna—cities that had sent representatives to greet him as he passed through. Another letter was directed to Bishop Polycarp of Smyrna. The most important of all was written to the Christian community of his destination, Rome. The missives intended for Ephesus, Magnesia and Tralles were penned at Smyrna. In these he thanks the communities for their many proofs of sympathy with him in his fate, exhorts them to obedience to their ecclesiastical superiors and warns them against heretical doctrines. It was from the same city that he dispatched his affectionate greetings to the members of the Church at Rome, begging them to take no steps whatever which might defraud him of his most ardent desire—to die for Christ; for death to him was but the beginning of true life: 'How glorious to be a setting sun—away from the world, on to God. May I rise in his presence' (*Rom.* 2,2). 'I fear that your love will cause me damage for I shall not have such another occasion to enter into the possession of God. I am the wheat of God, and I must be ground by the teeth of wild beasts, that I may become the pure bread of Christ' (*Rom.* 1, 2; 2,1; 4,1). The messages to his co-religionists at Philadelphia and Smyrna, as well as that to Polycarp, were forwarded from Troas. Ignatius had received word while there that persecution had ceased in Antioch. Hence he urges the Christians of Philadelphia and of Smyrna as well as the bishop of the last-mentioned city to send delegates to congratulate the brethren of Antioch. In subject matter, these communications resemble strongly those sent from Smyrna. They contain earnest pleas for unity of faith and of sacrifice and urge the readers to intimate contact with the bishop appointed to guide them. The Epistle to Polycarp has in addition specific directions for the administration of the episcopal office. He offers the counsel: 'Stand firm like an anvil under the

hammer. It is like a great athlete to take blows and yet win the fight' (*Pol.* 3,1). These letters are a welcome enlightenment as to internal conditions of early Christian communities. They give us a glimpse, too, into the very heart of the great bishop-martyr and breathe forth a profound religious enthusiasm that catches us up and fires us. His language, spirited and intensely original, scorns the tricks and niceties of style. His soul in its inimitable zeal and ardor soars above and beyond the ordinary modes of expression. Finally, the letters are of inestimable importance for the history of dogma.

I. The Theology of St. Ignatius

1. The idea of divine 'economy' in the universe is the core of Ignatius' theology. God wishes to deliver world and humanity from the despotism of the prince of this world. He prepared mankind for salvation in Judaism through the instrumentality of the prophets; their expectation found its fulfillment in Christ:

Jesus Christ is our only teacher, of whom even the prophets were disciples in the Spirit and to whom they looked forward as their teacher (*Magn.* 9,1-2).

2. The Christology of Ignatius is exceedingly clear as to both, the divinity and the humanity of Christ:

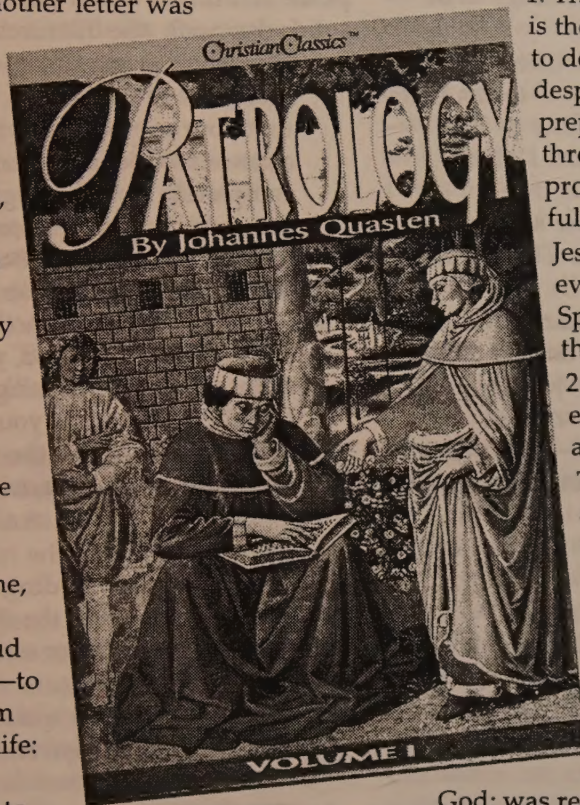
There is only one physician both carnal and spiritual, born and unborn (γεννητὸς καὶ ἀγεννητὸς) 'God become man, true life in death, sprung both from Mary and from God (καὶ ἐκ Μαρίας καὶ ἐκ Θεοῦ), first subject to suffering, and then incapable of it—Jesus Christ Our Lord (*Eph.* 7,2). —He is really of the line of David according to the flesh, and the Son of God by the will and power of

God; was really born of a Virgin, and baptized by John in order to comply with every ordinance (*Smyrn.* 1,1).

Christ is timeless (ἄχρονος) and invisible (ἀοράτος): Look for Him who is above time—the Timeless, the Invisible, who for our sake became visible, the Impassible, who became subject to suffering on our account and for our sake endured everything (*Pol.* 3,2).

At the same time he attacks the form of heresy called Docetism, which denied a human nature and especially suffering to Christ:

But if, as some atheists, that is, unbelievers, say, His suffering was but a make-believe—when in reality they themselves are make-believers—then why am I in chains? Why do I even pray that I may fight with the beast? In vain, then, do I die! My testimony is, after all, but a lie about the Lord! Shun these wildlings, then, which bear but deadly fruit, and when one tastes it, he is outright doomed to die (*Trall.* 10-11,1). From Eucharist and prayer they hold aloof, because they do not confess that the Eucharist



is the Flesh of our Savior Jesus Christ, which suffered for our sins, and which the Father in His loving-kindness raised from the dead. And so, those who question the gift of God perish in their contentiousness. It would be better for them to have love, so as to share in the resurrection. It is proper, therefore, to avoid associating with such people and not to speak about them either in private or in public, but to study the prophets attentively and especially the Gospel, in which the Passion is revealed to us and the Resurrection shown in its fulfillment (*Smyrn.* 7, ACW).

All in all, the foundation of Ignatius' Christology is St. Paul, but influenced and enriched by the theology of St. John.

3. The Church is called 'the place of sacrifice' *θυσιαστηριον* (*Eph.* 5,2; *Trall.* 7,2; *Phil.* 4). It seems that the conception of the Eucharist as the sacrifice of the Church suggested this designation, for in the Didache, the Eucharist is called *θυσια*. Ignatius calls the Eucharist, 'the medicine of immortality, the antidote against death, and everlasting life in Jesus Christ' (*Eph.* 20,2). He admonishes:

Take care, then, to partake of one Eucharist; for one is the Flesh of our Lord Jesus Christ, and one the cup to unite us with His Blood, and one altar, just as there is one bishop assisted by the presbytery and the deacons, my fellow servants (*Phil.* 4).—(Clear and unmistakable is the following quotation) : The Eucharist is the Flesh of our Saviour Jesus Christ, which suffered for our sins, and which the Father in His loving-kindness raised from the dead (*Smyrn.* 7,1).

4. Ignatius is the first to use the term 'Catholic Church', to mean the faithful collectively:

Where the bishop appears, there let the people be, just as where Jesus Christ is, there is the Catholic Church (*Smyrn.* 8,2).

5. We obtain from Ignatius' letters a vivid picture of the hierarchical dignity and prestige accorded a bishop in the midst of his flock. St. Ignatius mentions nothing of the prophets, who prompted by the Spirit were still going from one Church to another, as described in the Didache. A monarchical episcopate reigns over the communities. We all but see the bishop surrounded by his priests and deacons. The bishop presides as God's representative, the priests form the apostolic senate and the deacons perform the services of Christ:

I exhort you to strive to do all things in harmony with God: the bishop is to preside in the place of God, while the presbyters are to function as the council of the Apostles, and the deacons, who are most dear to me, are entrusted with the ministry of Jesus Christ (*Magn.* 6,1).

The idea that the bishop represents Christ invests his office with such dignity and supernatural eminence that even the authority of a young bishop is never to be questioned:

But for you, too, it is fitting not to take advantage of the bishop's youth, but rather, because he embodies the authority of God the Father, to show him every mark of respect; and your presbyters, so I learn, are doing just that: they do not seek to profit by his youthfulness, which strikes the bodily eye; no, they are wise in God and therefore defer to him, or, rather, not to him, but to the Father of Jesus Christ, the bishop of all men (*Magn.* 3,1).

6. The bishop is above all the responsible teacher of the faithful, and to be in communion with him is to be safeguarded against error and heresy (*Trall.* 6; *Phil.* 3). Hence the bishop constantly admonishes his flock to peace and unity, which can only be attained through solidarity with the hierarchy:

Hence it is proper for you to act in agreement with the mind of the bishop; and this you do. Certain it is that your presbytery, which is a credit to its name, is a credit to God; for it harmonizes with the bishop as completely as the strings with a harp. This is why in the symphony of your concord and love the praises of Jesus Christ are sung. But you, the rank and file, should also form a choir, so that, joining the symphony by your concord, and by your unity taking your keynote from God, you may with one voice through Jesus Christ sing a song to the Father. Thus He will both listen to you and by reason of your good life recognize in you the melodies of His Son. It profits you, therefore, to continue in your flawless unity, that you may at all times have a share in God (*Eph.* 4, ACW).

7. The bishop is according to Ignatius also the high priest of the liturgy and the dispenser of the mysteries of God. Neither baptism nor agape, nor Eucharist may be celebrated without him:

It is not permitted without authorization from the bishop either to baptize or to hold an agape; but whatever he approves is also pleasing to God. Thus everything you do will be proof against danger and valid (*Smyrn.* 8,2). ---Let no one do anything touching the Church apart from the bishop. Let that celebration of the Eucharist be considered valid which is held under the bishop or anyone to whom he has committed it (*Smyrn.* 8,1).

Hence marriages likewise must be contracted before him:

For those of both sexes who contemplate marriage it is proper to enter the union with the sanction of the bishop; thus their marriage will be acceptable to the Lord and not just gratify lust (*Pol.* 5,2).

8. St. Ignatius' interpretation of matrimony and virginity shows the stamp of St. Paul's influence. Matrimony symbolizes the eternal bond between Christ and His bride, the Church:

Tell my sisters to love the Lord and to be content with their husband in body and soul. In like manner, exhort my brethren in the name of Jesus Christ to love their wives as the Lord loves the Church (*Pol.* 5,1).

II. Mysticism of St. Ignatius

Just as the Christology of Ignatius combines the theological doctrine of St. Paul and St. John, so too his mysticism is influenced by both: St. Paul's idea of union with Christ is joined to St. John's idea of life in Christ and there emerges the ideal favored by Ignatius—the imitation of Christ.

1. Imitation of Christ

Perhaps no author of early Christian times is as eloquent on the 'imitation of Christ' as Ignatius. If we wish to live the life of Christ and of God, then we must adopt the principles and virtues of God and of Christ:

The carnal cannot live a spiritual life, nor can the spiritual live a carnal life, any more than faith can act the part of infidelity, or infidelity the part of faith. But even the things you do in the flesh are spiritual, for you do all things in union with Jesus Christ (Eph. 8,2).

As Christ imitated his Father so must we imitate Christ: 'Do as Jesus Christ did, for He, too, did as the Father did' (Phil. 7,2). But this imitation of Christ consists not only in the observance of the moral law, not only in a life not at variance with Christ's teaching, but in conforming oneself particularly to his passion and death. Hence he entreats the Romans: 'Permit me to be an imitator of my suffering God' (Rom. 6,3).

2. Martyrdom

From his conception of resemblance to his Lord spring his ardor and enthusiasm for martyrdom. He conceives martyrdom as the perfect imitation of Christ; hence only he is the true disciple of Christ who is ready to sacrifice his life for him:

I am not yet perfected in Jesus Christ; indeed, I am now but being initiated into discipleship, and I address you as my fellow disciples (Eph. 3, 1).—Pardon me—I know very well where my advantage lies. At last I am well on the way to being a disciple. May nothing seen or unseen fascinate me, so that I may happily make my way to Jesus Christ! Fire, cross, struggles with wild beasts, wrenching of bones, mangling of limbs, crunching of the whole body, cruel tortures inflicted by the devil—let them come upon me, provided only I make my way to Jesus Christ. Of no use to me will be the farthest reaches of the universe or the kingdoms of this world. I would rather die and come to Jesus Christ than be king over the entire earth. Him I seek who died for us; Him I love who rose again because of us. The birth pangs are upon me. Forgive me, brethren; do not obstruct my coming to life—do not wish me to die; do not make a gift to the world of one who wants to be God's. Beware of seducing me with matter; suffer me to receive pure light. Once arrived there, I shall be a man (Rom. 5, 3-6).—Why, moreover, did I surrender myself to death, to fire, to the sword, to wild beasts? Well, to be near the sword is to be near God; to be in the claws of wild beasts is to be in the hands of God. Only let it be done in the name of Jesus Christ! To

suffer with Him I endure all things, ii He, who became perfect man, gives me the strength (Smyrn 4,2).

3. Inhabitation of Christ

The Pauline idea of God's immanence in the human soul is a favorite theme of St. Ignatius. The divinity of Christ dwells in the souls of Christians as in a temple:

Let us therefore do all things in the conviction that He dwells in us. Thus we shall be His temples and He will be our God within us. And this is the truth, and it will be made manifest before our eyes. Let us, then, love Him as He deserves (Eph. 15,3).

Ignatius is so thoroughly permeated and inspired by the consciousness of this immanence that he coins new words in the cultural vein of his time. He calls Christians *θεοφοροι*, *χριστοφοροι*, *ναοφοροι*. 'And thus you all are fellow travellers, God-bearers and temple-bearers, Christ-bearers' (Eph. 9,2). He styles himself *θεοφορος*; all his letters begin with the words: 'Ignatius, also called Theophorus'.

4. Being in Christ

But Christ is not only in us, we are also one with Christ, hence all Christians are linked by a divine union. Ignatius again and again repeats the Pauline expression, 'being in Christ'. He desires, 'to be found in Jesus Christ'. 'Union with Christ is the bond which encircles all Christians.' And therefore he beseeches the Ephesians to be imitators of the Lord, 'that you may remain in all purity and sobriety in Jesus Christ, both in the flesh and in the spirit' (10,3) In his Epistle to the Magnesians he writes that he prays for the Churches:

I pray that in them there may be a union based on the flesh and spirit of Jesus Christ, who is our everlasting life, a union of faith and love, to which nothing is to be preferred, but especially a union with Jesus and the Father (1,2).

It is characteristic of Ignatius to stress repeatedly that Christians are united with Christ only when they are one with their bishop through faith, obedience and particularly through participation in divine worship. He does not recognize individual independence in the spiritual life or in the mystical union with Christ but acknowledges only one divine union with the Savior, namely that accomplished through liturgical worship. His mysticism springs from the divine cult, which means that it does not center around the individual soul but around the community of the faithful functioning as a liturgical body. This also explains why his mystical terminology and the spirituality which permeates his style are partial to symbols and phrases from cult and liturgy

† † †

[Our apologies for the Greek text in this copy. It is about as competent as our software could deliver. The text from Christian Classics is superior.]

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Jody Oppermann, Kathryn Reeves, Pam Howlett, and Mat. Deborah Connely at the All Charity Yard Sale

Natalie Lickteig with mother Jo Herder and our Choir Director, Grace Christus with Athanasia Christus at the world renowned Crafters' Fair. We thank all who contributed to the labor, sales, purchases, and cleanup of this annual event.



Nancy Stuart Steffen with Rose Thomas and Nancy Branson take the heat in the kitchen for the English Tea

The Board of the Orthodox Community Outreach Center report that they have discontinued operations of the OCOC at the site of St. Mary's (Assumption) Church at 6th Avenue and Pennsylvania. The Assumption Cathedral have placed the building up for sale. Future projects and the shape of the OCOC have yet to be determined. His Grace, Bishop Isaiah, the Orthodox Clergy Brotherhood, the OCOC Board, the monks at St. John Baptist Monestary, volunteers, and the pan Orthodox community, are expected to set new goals for this wholesome cooperative ministry.



Deacon Vladimir Christopher McDonald, Thomas P J Paszkiewicz, and Susan Mary Mahan attend to the more executive aspects of the English Tea.

Mytle and Commander Al Gendreau enjoy the ambiance of the Vestry Retreat.

The LION is published about 10 times a year. Subscriptions are \$10 a year plus some additional postage to Canada or Overseas. The views stated herein are not necessarily those of any persons living or dead. The Revd. John C. Connely, Rector and Dean of the Mountain Majesties and Fruited Plain, Western Rite Vicariate. Mat. Deborah is staff photographer.



THE LION

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